2: Jochelson E-5 (1884-1902) 1933 Yakut

800 abdomen uncovered in front, which deficiency is made up by the wearing of warm stomachers.

291 [531] A pair of woman's trousers of curried elkskin ornamented with beads and brass bells is illustrated in Fig. 39. To these are attached two rings to which leggings, stockings, or high boots may be tied. The long leather strings are intended to tie around the stomach protector.

In some cases the short pantalets have developed into long, tight trousers, the lower ends of which are tied around the legs and over the ankles with strings. Many Yakut, particularly near Russian settlements, wear wide trousers of the Russian style. Trousers are made chiefly from reindeer or calf leather and, for the winter, are fur-lined. Near Russian settlements trousers of cotton or plush are used during the summer.

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291 We turn our attention here to two peculiarities in the style of Yakut clothing: First, the fancy for flat collars which may be seen in all the illustrations of men's as well as women's clothing. The collar is always of different material and color from that of the coat or shirt. Cloth coats have plush collars. Fur coats usually have collars of more valuable peltry than the rest of the garment. The collars of mare or cowskin coats are of the same material, but in black. Even the calico shirt has a collar. Second, Yakut coats always open in the middle of the front and may thus be distinguished from Buryat or Mongol coats which open near the right shoulder.

• 294 462 Tailoring is the exclusive work of women. They use no special patterns in cutting out their materials, but follow the form of some old garment, or trust entirely to memory. They know all the Russian stitches, but prefer the simple running stitch, which they use not only in sewing skins, but also cloth and calico. They also employ the back stitch, cross stitch, and button hole stitch. Their stitching is uneven and coarse. They do but little embroidery. The old embroidery patterns were made with silk, sinew thread and horsehair (from the mane or tail).

291 A general name for any kind of footwear is *eterbes*, from Turkic *etik*. Footwear varies with the season and its use for riding or walking on snow, in water, or on rocky and swampy ground. The most characteristic Yakut footwear, called *sāry-eterbes*, or horseskin boots, may be seen in Fig. 40*b*. These are made of dressed and dyed black hide from the hind quarters of a horse. The flat sole is turned up to form the instep and sewn to the top, forming a wedge. The seams are made with great care and the boots are waterproof. A buckle back of the ankles serves

6: Sauer--131 [2] G-5 (1785-94) 1802 Yakut
116, 281, 294, 386

"They dress leather for use in the following manner: For symirs, they take a fresh skinned cow's or horse's hide, and steep it in water a few days, when the hair easily rubs off. It is then hung up till nearly dry, when they lay it in blood until soaked through, and then hang it in a smoky place for a considerable time: of this they make their buckets and soals of boots, &c. as the latter are completely water-proof, and the buckets, or symirs, even retain oil. The legs of boots they make of colt's or calf's skins, scraped and rubbed till they be soft, then sewn, steeped in blood, and dried in smoke; afterwards blackened with wood-coals and fat several times, and smoked again; they then are water-proof. Elk and deer skins are dressed with and without the hair on, by being covered with a paste made of clay, and the undigested food from the maw; or with cow-dung hung up till nearly dry, then rubbed and scraped till soft. They are then either kept of their natural colour, or dyed of a red colour with the bark of alder and ashes boiled together, or else of a yellow colour with the roots of sorrel."

6: Sauer--131 [3] G-5 (1785-94) 1802 Yakut
116, 284, 294

"The thread with which they sew their clothes is made of the sinews from the legs of the horse, deer, or elk."

11: Lansdell--303 M-3 (1879) 1882 Yakut
116. 294, 854

"The Yakute women are clever in making up fur garments. When visiting a Yakute family, I was looking about for a souvenir, and could at first see nothing to buy. In the room hung a curious cradle, very nearly resembling a coal-scuttle, which, when travelling, they suspend at the side of a reindeer; but this was too large for me to bring away. At length the mater-familias drew out a box in which she kept her treasures. Among these were some large pieces of fur, each consisting of an immense number of the small pieces of white skin that are found under the squirrel's neck. No piece was so large as the palm of the hand, and she had sewn them together with great industry. These I bought, much to the disgust of her daughter, for whom they were to have made a dandy garment. I purchased also of the old lady what I prized more, namely, an 'itti,' or large cap, coming down with flaps at the ears. The crown is made of the skins of sables' feet, and it has a border all round of the fur of sables' tails. The sight of this, since my return, has often excited the admiration of my lady friends."

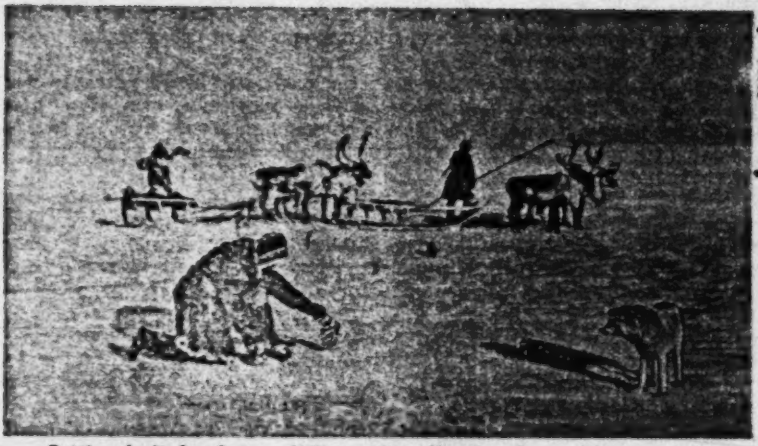
17: Erman--300 N-3 (1828-29) 1850 Yakut
116, 178, 517, 296, 294

"Although the Yakuts are considerably inferior in civilization to the Buddhistic Buraets, yet they possess, in many respects, extraordinary cleverness and knowledge. They have the appearance, rather, of a people who have grown wild, than of a thoroughly and originally rude race. Their skilful management of the deer-skin, and their expertness in ornamental sewing, are conspicuous in every article of their clothing, and in many details of Yakutian house-keeping, to be mentioned hereafter. They seem, in many cases, to have in view, not merely the satisfaction of their wants, but decoration, also, and pleasing appearance. Yet, while pronouncing this opinion, it is necessary that we should look fairly at the kind of life led by these herdsmen; and, having done so, we cannot feel surprised that every thing belonging to them smells of cow-dung, and that their clothes, which are never washed, very soon take the look and colour of the substance with which they are in perpetual contact."

17: Erman--300 [2] N-3 (1828-29) 1850 Yakut
116, 171, 325, 439, 294

"Some productions of Yakutian industry are purchased by the Russians, and sent into Europe, particularly floor-cloths of white and coloured felts, which are cut into narrow pieces, and them tastefully and symmetrically sewed together, like mosaic. It is a still weightier circumstance that these people have been able, from the earliest times, to procure themselves certain metals, and have known how to work them. The iron ore of Vilui is smelted and wrought in the yurts at that place, just in the same manner as at Tashkent, or as among the Buraet s and the Tatars of Kusnetsk."

55:Popov E-5 (no date) 1964 RV2 Yakut RV2
Dolgan



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Setting bait for foxes. "Victory" collective farm, Khatangskiy Rayon, Taymyr National Okrug.

become common. The art of dancing was practically unknown to the Dolgans. Like the Evenks, they only had rounds (with the refrain "kheyro") in which the men and women went round and round, leading each other by the arm and stamping on the ground. 534 535 171

The graphic art of the Dolgans was of an applied nature. Both festive and ordinary clothing was richly ornamented with beads or appliquéd with narrow strips of colored material. Patterned embroidery with deerhair on suede dyed red with an infusion of alder bark or ochre, or dyed black with graphite, was common. Also to be found was fine openwork embroidery with tendon thread on the straps and belts of the reindeer harness. Decorating the clothing was a job of the women. The men mainly engaged in mammoth-ivory carving. They acquired a particularly high degree of skill in carving cheek-plates for the reindeer halter. Tin-inlaid fronts for reindeer saddles and knife handles were also found. The smiths were considered to be very skilled at inlaying iron objects with copper and silver. The runners and backs of light, low sleds common in the Khatangskiy Rayon show an intriguing range of colors. Dolgan designs for the most part are geometric; they consist of combinations of crosses, semicircles, zigzags and broken lines. Wood-carving of a religious nature was also commonly found. The representations were usually very symbolic. 531 294 321 326 331 322

The Post-Revolutionary Period in the Life of the Dolgans

[In 1926, there were already 17 cooperative stores in the Dolgan territory. In 1931, the former clan Soviets were changed over and replaced by territorial nomadic Soviets, which went to make up the Taymyr Dolgan-Nennish National Okrug. 631 443

[Collectivization of the Dolgans was begun in 1930-31 and completed in 1938. The Dolgan collective farms have collectivized reindeer herds, lines of permanent polar-fox traps, supplies of portable steel springtraps, firearms for hunting and protection of the herds, seines and vertical nets, reindeer harness, sleds, buildings, and special Arctic clothing. The 474 233 234